

wherfore I wolde not haue them to dye
Nether to pylson perpetually
within thys your realme/for ye knowe well
yet myght they gyue vnhappy counsell
To suche maner people as wyl come
Them to byset whyle they were in pylson
Therfore my mynde/ys you vnderstande
Is for to banyshe them out of your londe
On thys payne/that ys they come agayne
wythout raunsom or grace to be slayne

Good order wyth all my harte I thanke the
Now after thy counsell so shall it be
Proclayme theyr banysshement openly
For them and all theyr other company
Let se how well thou canst order it
The order therof to the I comynyt

Good or.

Than syys take hede to your iugement
My mayster Crystmas as here present
Proclaymeth you traytours openly
That is to say Ryot and Glotony
Withyftty hasarder and perjury
Commaundynge you shortly euerychone
In all hast to voyde thys regyon
And who so euer retoyneth agayne
wythout any grace he shall be slayne
Thys is my maysters comaundement doutles
And Iesu preserve his noble hyghnes

Ryot
Old crist.

yet mayster Crystmas one droppe of your grace
No mo wordes gette you hens in haste
for your iugement is gyuen and paste

Ryot
Glotony

Alas Glotony what shall we than do
In fayth to the new founde land let vs go
for in england there is no remedy

Good order.

Than syys loke ye be gone shortly
Holde take eche of you a crosse in hys hande
In token you shall be banysshed englande
And to some haven twayne get you anone
And at the next passage loke ye be gone

Glotony
Good or.
Ryot.
Glotony
Old crist.

And syys yet gyue vs some spendynge money
Not so/ys you lacke than begge by the way
Now syys all good felowes farewell
And I bequeth you to the deuyll of hell
Good order thys thyng is well orderyd
Thou art

One yf thou fede thy selfe to gredely
 Another to eate or to drynke beyonde mesure
 Or yf thou dyspoyle thy mete indydately
 Or yf thou apparayll thy mete to curpously
 wyth sauce/or yf thou delyte thy selfe in deyntes
 All these of stony be very bzaunches
 Jesu god our lord the great mayster of treuty
 From the hye trone, whan he dyscended
 For our redempcyon, and walkyd on erthe
 xl. dayes and nyghtes no dout he fastyd
 Noether mete nor drynke that whyle he tastyd.
 This ensample proueth thys sente. ice trewe
 That abstynence is a vonderfull vertue

Prayer.

That is trewe and spoken meruelous well
 But yet souereyns all, I praye you take hede
 To me prayer, and to me good counsell
 For he that wyth me is vsually acquaynted
 wyth god is conuersant, thys is vndouted
 For of prayer, vera diffinitio
 Est nisi in deum mentis eleuatio

So prayer is / but the eleuacyon
 Of mannes inwarde myndes to god on hye
 And to remember by way of contemplacyon
 His great goodnes, noblenes and power myghty
 And the vanytes and vyces, whyche we vse dayly
 And his great mercy, therfore to requyre
 Thys is the trew prayer, that god doth desyre
 For that whych men call the vocall prayer
 As the vtterynge of wordes though it be regarded
 Myche before god yet euery where
 To thys entent and purpose it is vled
 To cause mennys in ward myndes to be mouyd
 To celestyall thynges that hys mynde and thought
 From worldly thynges therby may be brought
 And thou man, whyche to contemplacyon
 Hast brought thy mynde, by suche prayer vocall
 And to god fyryd it / by suche medytacyon
 Then art thou come to the thyng pryncypall
 As the mentall prayer whych thyng is true all
 Is chyefely desyred of god alwaye
 And thys wyse good peple / this let tyme shold praye
 And all ye syys that no man take regarde
 To this exhortacyon

Imprynted by w. Kestell
the yere of our lordē

1533.

Cum priuilegio.

Old crist.
Good oz.

Syth ye went haue they excercysed
yet was I neuer thus begyled
Syth there hath ben here an vnthyrfty company
Here was hasarder/here was pariury
And crakys and swerynge habomynably
And as soone as I came they dyd me desyre
If I had not fledde I had ben slayne

Old crist.

But this case to me is moze fayne
That these rebels be thus take
Than a busshell of golde were gyuen for my sake

Ryot

Now good syth forgyue me ones now
And I wyll neuer moze offende

Glotonye

Nay do not so syth god defende
For I make to god auowe
The knaue wyll neuer amende

Old crist.
Glotonye

Neuer amende? why
For syth that he was a chylde yonge
He hath be euer brought vp amonge
Ryotters and vnthyrfty company
He can not leue it yf he sholde dye

Ryot

Thou lvest hoysesonne in thy hed
Thou hast vsyd so moche glotonye
Eatyng and drynkynge abhomynably
Thou canst not leue it to lese thy hed
And thou hoysesonne broughtest me
Fyrst to thys perplexite

Old crist.

Therefore syth I praye you one thyng do
If I be hangyd let hym be hanged to

B  L

O meruelous god syth beholde
They can not amende them selfe yf they wolde
ye maye se by theyr owne confessyon

O what it is a man to acustome
Hym selfe to ryot and vnthyrftynes
O in youthe to be brought vp in lewdenes
For an euyll custome moche vsed
wyll be ryght harde to be refusyd
For what thyng a chylde in youth doth excercyse
Lyghtly in age he loueth the same gyse
And that hath made you syth y your customes olde
ye can not forsake them yf that ye wolde
But I promyse you oz I departe hens
ye shall be corrected for your offence